





# The Baptist Examiner

The Baptist Paper for the Baptist People.

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## IF IN DEBT—TITHE!

By WADE C. SMITH

If a man owed me money and he was naving a hard struggle to make a living, and by all common sense reasoning there appeared very little prospect of ever getting my money back, I would try to persuade that man to begin tithing. I confidently believe if I could induce him to tithe his income, that is, pay one-tenth of it to the Lord, he would sooner or later pay me back every cent he owed me; because he would prosper.

Tithing solved serious financial problems for me and at the same time brought me spiritual blessing that far outweighed the material gain.

When I began tithing twenty-one years ago I was hopelessly in debt. Misfortune, which came when I first began to be a wage earner, plunged me deep "in the red," and, in trying to work out, repeated misfortune came one after another so that, like a frog endeavoring to escape from the well, when I jumped up two feet I fell back three. That was awfully discouraging, and I had just about given up hope of ever getting out of debt when I was persuaded to begin giving (rather, paying) to the Lord one-tenth of what I earned.

When I was first challenged to tithe I almost smiled, it seemed so ridiculous for me to think of it. Why, I said, it would be dishonest for me to "give away" any part of my income to church or anything else, when I owed money to those who had troubled me; before I could give money I must pay my creditors. But I was troubled, for I was a Christian and I knew that tithing was Scriptural — that the Bible stated a definite portion (one-tenth should be paid to the Lord).

So I prayed for light and understanding as to what really was duty in my own "peculiar" circumstances. Then there came to me this startling fact: the Lord was my first creditor. If any creditors should be given preference, it was He, He certainly had first claim on me. Then I looked at Malachi 3:10, and I saw God saying there that if I trust Him, and tithe, He would open the windows of heaven and pour out a blessing so big there would not be room enough to receive it. So I decided to begin tithing, and I nailed the purpose down, with Malachi 3:10.

On the first of the following month when I drew my salary I took out one-tenth and put it aside for the Lord's work. During the first two months it went pretty hard, and I had to pray harder and hang on harder to Malachi 3:10. It looked for a little while as if God had forgotten about opening the windows. But I set my jaw and hung on. I kept a careful account to be sure that I was fair with God, even to the penny. Then things began to come to pass. Ways came to me to earn more money — ways I never dreamed of. Altogether unexpectedly, my salary was increased. I have not the space

here to detail the different means that suddenly came to my hands for making more money. I wish I could tell you about it some time late to late. It is like a thrilling romance.

In less than a year I was out of debt and paying my own home. Up to that time I had lived in a rented house. I saved up something against old age. That was all wonderful, but the greatest joy was in the dispensing of the "Lord's tithing." It grew to much more than a tenth — more than double that amount. Formerly it made me grit my teeth to hear a missionary sermon or any appeal for money for the church or charity — I was so helplessly in debt. But now I rejoiced that every clear call that I could believe was from the Lord for his work, because there was always something in the Lord's treasury and I was his trusted servant to hand it out.

Now I wish somebody could have told me this story when I was thirteen! How much joy I have missed! How much financial misery I have suffered! How different it could have been if I had just known! Before I began to tithe, financing seemed to have a curse attached; since I began to tithe, it is full of blessing. For twenty-two years I have not worried about money. On, sometimes there is close figuring, but it is always with the consciousness that the Lord, my senior partner, and I are figuring together and I know it will work out—and it does. — The Sunday School Times.



### Virgin Birth

(Continued from page one) this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:21-23).

Beginning with the passage I have just mentioned, the first five quotations in the book of Matthew taken from the Old Testament refer to the birth of Christ and the facts which are connected with it. Surely this shows the importance which God gives to the advent of His Son into the world. His appearance marked the fulness of time, and it is to be noted that all history was to be changed and the law and the prophets fulfilled. The birth of the Lord Jesus is an occasion of vast and sweeping importance.

With marked definiteness Matthew and Luke teach the historical fact of the virgin birth of Jesus. These two are the ones which deal with His childhood and quite naturally should be expected to touch upon His birth. It would be a strange thing indeed if these two evangelists failed to mention the peculiar nature of our Lord's birth and a very singular thing if other New Testament writers dealt with it as

Matthew and Luke have done.

Of the thirty-nine books comprising the Old Testament, thirty-five of them make direct reference to the nativity narratives of the New Testament. This cannot be said of any other single historical event recorded in the New Testament save the redemptive work of Christ Jesus. New in a preponderating way controlling the thoughts of the speakers and guiding the feet of the seekers to the very side of the manger in Bethlehem. Our answermen to the first query is a positive affirmation. The virgin birth is definitely taught in the Bible.

The second question concerning the unique birth of our Lord is equally interesting.

### IS IT ESSENTIAL?

We often hear people say, Why make so much ado over this theme? Does it make any difference whether one believes it or not? Why should it be considered a test question as to one's orthodoxy? Is it not possible for a man to be a Christian and at the same time respect the virgin birth?

The question might be approached for the moment from the negative side. Suppose Jesus were not born of a virgin? In this case He would be the illegitimate son of an unchaste mother and of a sinful father. Matthew declares how Mary "was found with child of the Holy Ghost" before she and Joseph came together (Matt. 1:18). If our Lord were not born of a virgin and had a natural father, then He was not divine and did not have a pre-existence. He was not a member of the Trinity. If Jesus had a human father, and He had a sinful nature comparable to that father, and being sinful, He would not be able to be the world's redeemer. Man cannot save man even as the Scriptures declare. "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God" (Ez. 14:14).

The truth of the virgin birth of the Saviour is essential to a full Gospel. Unless Jesus was born of the virgin Mary as is taught in the Bible, then the world stands hopeless at this hour for it does not have an adequate Saviour. The Christ who reached down and saved this poor sinner was none less than God of very God and it took such a One to satisfy the righteous demands of God in my behalf. Let us never minimize what the Holy Spirit has been pleased to magnify.

Another important question is,

### IS IT MYSTICAL?

Without hesitation we answer that the virgin birth of our Lord was mystical. Nowhere are we told to understand the mysteries involved in this miracle, but we are to believe it and to rejoice in the fact of it and its far-reaching significance.

Why should any one object to our Lord's birth because he cannot understand all that is involved in it? There are hundreds of things in nature we cannot understand, yet we accept them as historic facts. Who can understand or explain the tides of the ocean? This and many other features in nature will ever remain locked in mystery, yet we do not turn from them because of this.

Matthew wrote, "Now the birth of Jesus Christ was on this wise . . ." (Matt. 1:18), which statement, in itself, indicates a supernatural element is involved. Let us keep in mind that Christianity not only begins with a miracle, but it continues in one and ends in the mystical. We read further in this first Gospel how the angel said of Mary ". . . for that which is conceived in her is of the Holy Ghost." (Matt. 1:20). Anything with which the Spirit of God has to do is mystical and supernatural in character. In the case of our Lord's birth, the Holy Spirit imparted life and used the virgin to form the body "wherefore, when he

cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me" (Heb. 10:5). Jesus Christ was both Son of Man and Son of God, human and divine, both natures being perfectly blended within the confines of one body.

The fourth question for consideration is,

### IS IT BELIEVABLE?

A man said to me one day, "I am a thinking man, therefore I cannot accept the story of the virgin birth of Christ." Since Jesus was a thinking man, I ask, "Did He believe it?" I do not recall any passage in the four Gospels where His words are recorded that He spoke directly of His virgin birth, and it is perfectly fitting that He should have remained silent concerning it. The revelation of it was left to His heavenly Father. Nevertheless, He constantly referred to His pre-incarnate existence and His heavenly origin. The teaching of His eternality was definitely predicated upon such an event as the virgin birth.

On one occasion the Saviour said, "And the Father himself, which hath sent me, hath borne witness of me . . ." (John 5:37). No one can read the sixth chapter of John without being profoundly impressed with the oft-repeated statement that He was the true bread which cometh down from heaven. In this same chapter He stated, "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me" (John 6:57). A little further on we read again, "Ye are from beneath; I am from above: ye are of this world; I am not of this world" (John 8:23). Such a statement as this is ridiculous without a knowledge of the supernatural birth of our Lord. While Jesus was a dutiful Son, He laid little stress on His human parentage. He was never disrespectful but ever was deeply conscious that He was sent from the presence of His heavenly Father and was on an heavenly mission.

Some have asked if Paul believed in the virgin birth, and if he did, why did he not mention it in his epistles? We would like to ask those who doubt Paul's knowledge of the virgin birth of the Lord to explain the meaning of Gal. 4:4 aside from an understanding of it. The passage reads, "But when the fulness of time was come, God sent forth His Son, made of a woman, made under the law." The great apostle to the Gentiles was fully conversant with the pre-incarnate existence of the Son of God and every great doctrine pertaining to salvation which he propounded in his epistles is predicated upon the truth of the virgin birth.

Writing to the Philippian Church, Paul spoke of the descent of Christ and among His seven steps downward he mentions, "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation and took upon himself the form of a servant, and was made in the likeness of men" (Phil. 2:6-7). To reject the truth of the virgin birth of Jesus is to render this passage utterly unintelligible. Everywhere Paul made allowance for this grand truth though he did not mention it by name.

The early church fathers believed it and regarded it as an essential part of the faith of the church. Ignatius, Bishop of Antioch early in the second century, in his epistles speaks emphatically of it. To the Ephesians he wrote, "Hidden from the princes of this world are the virginity of Mary and her child bearing, and likewise also the death of our Lord — three mysteries of open proclamation, the which were wrought in the silence of God." In his letters to the Smyrnaeans, he wrote, "I am firmly persuaded as touching our Lord, that He is truly of the race of David

according to the flesh, born of God by the divine power, truly born of a virgin, baptized by John." These are a few of many which are quoted. The truth of the birth is believable because in with the divine things pertaining to the of our Lord.

Our final question is,

### IS IT PRACTICAL?

In these days people are living of the practical rather than the abstract. They desire what bearing a truth such as virgin birth has upon daily living, and it is right that they should ask such a question of no more practical value than this. We can realize and appreciate the practical nature of the truth of Christ's atonement and of His resurrection from the grave. And it is not difficult to understand the practical character of His second advent. In is the practical everyday of the Virgin birth?

This is brought out as the virgin shall be with child, shall bring forth a son, which being interpreted is, with us" (Matt. 1:23). The false religions of this world have the underlying philosophy of making gods out of men in the truth of the incarnation see how God was made man at the end that we might come to know Him. Nothing more assuring to the human man than to know that He cannot be found with us. He is not so far from us as He cannot be found with us.

As this story was unfolded Mary it revealed that she was to have a king some day, and the Lord God shall sit on the throne of his father Joseph (Luke 1:32). The world is in desperate need of a Ruler, and when He does its problems will be solved.



### Appreciated Letters

We love to see the truth shining in through TBE. We love messages on the Sovereignty of God, which seem impossible to hear in the churches today. It seems, to me, that the church here that will stand the truth. We are sending a check to use as needed. That God will bless in all there in sending forth the and lay it on many hearts in this great work.

—Gordon Tinch

One must not only preach sermon with his voice; he also preach it with his life.



### Baptism

(Continued from page one) ity to baptize. This is the reason of all. Four things necessary to Scriptural baptism as follows:

- (1) A proper candidate for baptism — a truly saved person.
- (2) A proper motive for baptism — obedience to Christ to aid in salvation.
- (3) A proper form of baptism — immersion in water.
- (4) A proper authority — Scriptural church — the church that Jesus built.

Neither of these can be doing, if baptism is to be anything at all.

Jesus gave the ordinance of baptism to the church which He Himself established, and to which He promised perpetuity. (Matt. 28:19-20). Evidently did not give baptism to individuals as individuals, but to them in corporate capacity constituting an institution which would exist until the end of age. Why do we say this because Jesus promised to baptize that institution "unto the end of the world" (Matt. 28:20). (Continued on page 4, Column 1)



## "Reconciliation"

(Continued from page one)

There are three words that I think describe how far removed we are from God. The first word is "afar." Listen:

**"For the promise is unto you, and to your children, and to all that are AFAR OFF, even as far as the Lord our God shall call."—Acts 2:29.**

You'll notice that this was the sermon of Simon Peter on the day of Pentecost. As Simon Peter preached, he reminded his audience that they were far removed from God.

Beloved, this gospel that the modernist has to offer will never reach the souls of men. I insist that we need more than soup, soap, and sunshine. I insist that we need more than a biological approach to this matter.

Listen again:

**"And came and preached to them which were AFAR OFF, and them that were nigh."—Eph. 1:1.**

You'll notice that the Lord Jesus Christ's coming to this world was for the purpose that we might preach peace to those who were afar off. Beloved, you are not just a little ways removed from God; you are not just a little distance away from the Word of God. I tell you, every man that has never yet been reconciled is afar off.

We have a remarkable illustration of that. In Luke 18, when Jesus came into the temple to worship, the Pharisee and the publican stood off by himself, and he placed himself up into the presence of God. He told the Lord about his tithe paying, and about his goodness, and his fastings, and about all the good things he did. He might just as well have said, "Lord, taste me, and how sweet I am." Then the Lord of God says concerning the publican, **STAND- AFAR OFF, would not lift up as much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."**—Luke 18:13.

You, beloved, that word as used in Acts 2:29, Eph. 1:1, and Luke 18:13 helps to realize just how much men are removed from God.

Another word that shows us we are removed from God is the word, "alienated." We find Paul saying, **"Having the understanding of the life of God through the knowledge that is in them, being alienated from the life of God through the blindness of their hearts."**—Eph. 4:18.

Do you know what it is to be alienated? Do you know what it is to be alienated from your husband or your wife? Do you know what it is as a child, to be alienated from your parents? Do you know what it is as an individual, to be alienated from a friend? Beloved, that is exactly the spiritual condition of every man outside the Lord Jesus Christ, for he is alienated from Almighty God. Listen: **"At that time ye were without Christ, being ALIENS from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world."**—Eph. 2:12.

I have noticed many times about the first of January the Government places a notice in all the papers, and in every post office in America, whereby they demand that all born residents in the United States register their residence on or before a certain date. I have thought how that individual feels when he goes into the office to secure the form on which he registers his residence. How he must feel to realize that he is not a citizen of this country, but that he is an alien to

which they had come, and swore allegiance to the United States of America. They had been aliens prior to that time, and by a simple act on their part, they became citizens of the United States. I When I saw those individuals who had become aliens, become citizens of the United States, I thought to myself, that is exactly the status of every man who knows Jesus Christ as his Saviour. We were alienated from God, but now we have sworn our allegiance to Him.

There is a third word which tells us how far removed we are from God and that is the word "separate," for every individual outside of Jesus Christ is separated from God. We read:

**"But your iniquities have SEPARATED between you and your God, and your sins have hid his face from you, that he will not hear."**—Isa. 59:2.

What is it that separates us, beloved? It is the iniquities, it is the sins, it is the immoralities, it is the things in our lives that are wrong and contrary to the Bible. These things have separated us from God.

If you will go back to the third chapter of Genesis, you will find the story of how Adam and Eve sinned, and how they were banished from the Garden of Eden. The Word of God tells us that when God banished them, He put a flaming sword at the east of the Garden of Eden, as He drove them out of the garden. Listen:

**"So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."**—Gen. 3:24.

Up to that time the sweetest music that had ever fallen upon the ears of Adam was the voice of God. I can see Adam and Eve in the cool of the day, how they would run to have fellowship with God; how, when God came down to walk with them in the Garden of Eden, these two would run to be in His presence. Now, beloved, we find them hiding from God. We find them dressed for the first time. We find them wearing clothes. We find them now wearing fig leaf garments. What are they doing? They are hiding, or at least trying to hide, from God. The voice of God was the sweetest music they ever heard, but now they hide from Him because they are separated from God.

I say, beloved, these three words, "afar," "alienated," and "separated," tell us how far removed from God every lost sinner is.

### II.

#### GOD RECONCILES US TO HIMSELF THROUGH THE LORD JESUS CHRIST.

My text asks the question, "Wherewith should he reconcile himself unto God?" Beloved, there is but one correct answer that can be given. I know there are many individuals in the realm of religion who give you varied answers as to how you can be reconciled to God. Some would tell you to join the church, some would tell you to be baptized; some would tell you to turn over a new leaf; and some would tell you to quit your meanness. However, there is just one way that a man can become reconciled to God, and that is, that God reconciles us to Himself through the Lord Jesus Christ. Listen:

**"For if, when we were enemies, we were reconciled to God by the death of his Son."**—Rom. 5:10.

There is just one way that a man can ever be reconciled to God, and that is by the death of the Son of God, the Lord Jesus Christ.

Notice again:

**"To wit, that God was in Christ, RECONCILING THE WORLD UNTO HIMSELF, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."**—II Cor. 5:19.

Thank God, God did not impute to me my trespasses, and God did not impute to you your trespasses, but rather He imputed them to Jesus Christ, and God has thus reconciled His elect to Himself through the Lord Jesus.

## FAR TOO MANY OF US

I'LL HANG THIS UP... I WON'T NEED IT UNTIL NEXT SUNDAY



"THE HYPOCRITE'S HOPE SHALL PERISH"—JOB 8:13

Listen again:

**"And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he RECONCILED in the body of his flesh through death, to present you holy and unblameable and un-reproveable in his sight."**—Col. 1:20-22.

Isn't it a blessing to know that it was through the body of the Lord Jesus Christ that you and I, who were afar off, alienated, and separated, were brought back to God? Isn't it remarkable that God desired that you and I should be holy, and unblameable, and un-reproveable, and that He desired it to such an extent that He sent His only begotten Son to this world to reconcile us to God, through the body of His Son?

We read:

**"Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, TO MAKE RECONCILIATION for the sins of the people."**—Heb. 2:17.

Doesn't it thrill your heart to know that Jesus Christ didn't come into this world to make it a better place? Every once in awhile I hear someone say that our business is the same as Jesus—we are to make the world a better place in which to live. I tell you, beloved, the Lord Jesus Christ didn't come for that purpose. Rather, He came to reconcile the people of the Lord unto God.

Beloved, it thrills my heart just to know this. God isn't concerned whether you use ten cent store artillery or whether you use 1847 Rogers silverware. God isn't concerned about the style of your clothes. God isn't concerned about the kind of automobile you have. God isn't concerned whether you pay \$750.00 a month rental price for an automobile like the Governor of Kentucky and the President of the United States do. Now if you are able to pay \$750

a month rental on an automobile, and have a new one delivered to you every year and have a new car to use—if you are able to do so, then you are in the same class as the President of the United States and the Governor of Kentucky. But God isn't concerned about His elect being reconciled unto Himself, and there is only one way this can be brought about. He is concerned about His elect being reconciled unto Himself, and there is only one way this can be brought about, and that is through the body of Jesus Christ, for He went to the cross of Calvary to reconcile each of the elect unto God.

### III.

#### JEWS AND GENTILES ARE RECONCILED IN THE SAME MANNER.

The Apostle Paul makes it clear that there is no difference as to reconciliation for the Jews and Gentiles, for he says:

**"And that he might RECONCILE BOTH unto God in one body by the cross, having slain the enmity thereby."**—Eph. 2:16.

God is interested in presenting the elect among the Jews to Himself, and God is interested in the elect Gentiles. God just has one way whereby both are reconciled to Him, and that is by the cross of Christ.

I was talking with an individual sometime ago who said that God had a dozen plans for salvation down through the years, and he enumerated a number of these plans. Beloved, that individual was strangely ignorant of the meaning of Ephesians 2:16, for God has never had but one plan of reconciliation, and that is the Lord Jesus Christ. It is the same plan for Jew and Gentile.

Suppose tonight I take the position of a Jew. I go back and stand as the Jew did at the time of the offering of his sacrifice in the Old Testament. As I look at that sacrifice as a Jew, I see not the sacrificed animal, dying particularly, but I see that sacrifice as a type of the Lord Jesus Christ. Every Jew looked upon his sacrifice upon the brazen altar, and saw in it a type of the coming Son of God, who was going to fulfill His typology—

who was going to fulfill the symbol of the sacrifice. I tell you, beloved, every Jew was saved, not by the sacrifice itself, but because he looked down the avenues of time to the coming of Jesus Christ who would die for his sins, to reconcile him back to God.

I come tonight as a Gentile to the Memorial Supper, and I see the bread broken and the wine poured. I look upon this and I realize that this is an emblem of the body broken and the blood that was spilled by the Lord Jesus Christ. As I look at this, and as I partake of this, I am not saved by the Lord's Supper, but it helps me to look back 2,000 years ago when He died for my sins whereby I was saved.

In the Old Testament the Jew looked forward to that death at Calvary; in this day, we look back to Calvary. The Jew looked at His sacrifice and saw Calvary in the sacrifice; you and I look at the elements of the Lord's Supper and see the sacrifice of Jesus Christ on Calvary's mountain.

My brother, my sister, every Jew that goes to Heaven, and every Gentile that goes to Heaven, will go there on exactly the same basis—because we are redeemed and reconciled back to God through the death of His Son.

I tell you, we have never had but one way of salvation. When Adam and Eve were put out of the Garden of Eden, God had but one way of salvation. There was a lamb slain and clothes were put upon that guilty pair—clothes that were made out of the skin of the animal that God killed. An animal, an innocent animal, died. That looked forward to the coming of Christ. From that time down to this, there has never been but one plan for Jew and for Gentile, and that is that we are reconciled to God through the death of Jesus Christ.

### IV.

#### GOD HAS A TIME APPOINTED TO FINISH THE WORK OF RECONCILIATION.

Some people start out to do a day's work, and seemingly it makes no difference when they

(Continued on page 4, column 1)



## ABRAHAM LINCOLN ONCE SAID

"If I were to try to read, much less answer, all the attacks made on me, this shop might as well be closed for any other business. I do the best I know how—the best I can, and I mean to keep doing so until the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference."

### "Reconciliation"

(Continued from page three)

begin or stop. I have seen folk that seemingly thought they could start out at noontime and do a day's work. I have seen individuals start out at 2:00 in the afternoon and try to accomplish a day's work. Beloved, God has a time set in which He is going to accomplish and finish the work of reconciliation. The Word of God declares He has a time set for its completion. Listen:

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make RECONCILIATION for iniquity."—Dan. 9:24.

I'll not take time to offer an explanation of these various expressions. However, I'll just say this: whatever those seventy weeks may refer to, it simply means that in those seventy weeks God is going to do His work, and among other things, make reconciliation for iniquity. He has a time set for everything that He does.

Do you believe that the God of the Bible is a God that just lets things take place of their own accord? Oh, no, beloved, the God that we are talking about, the God who makes reconciliation through Jesus Christ for those who are afar off, alienated, and separated from God—that God has a time for everything, and all is working according to His time. We read:

"A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; A time to kill, and a time to heal; a time to break down, and a time to build up; A time to weep, and a time to laugh; a time to mourn, and a time to dance; A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; A time to get, and a time to lose; a time to keep, and a time to cast away; a time to rend, and a time to sew; a time to keep silence, and a time to speak; A time to love, and a time to hate; a time of war, and a time of peace."—Eccl. 3:2-8.

I tell you, beloved, we are serving a God who has everything under control, and everything is running as smoothly as gears meshed together.

I have stood and looked at the large wheels on our big Duplex printing press as THE BAPTIST EXAMINER is being printed, and I see those big wheels, 4 feet in diameter, roll around, every cog edging together perfectly. Just as those cogs work together perfectly, so God is working out everything according to the plans and purposes He Himself made even before the foundation of the world. You can be certain of one thing, when it comes to this matter of reconciliation, God has a time appointed in which to finish the work of reconciliation. When those seventy weeks are finished, reconciliation will be finished. You can be certain that when God's time comes for the last Jew to be saved, he will be saved. You can be certain that when the time comes for the last Gentile to be garnered in, he will be garnered in. You can be certain of one thing, that every Jew and every Gentile in this world whom God elected unto salvation before the foundation of the world, will be gathered unto the Lord before the time God has set to finish the work of reconciliation.

### WE HAVE A WORK OF RECONCILIATION.

We as individuals have a work of reconciliation—that is, we are to reconcile men to God. Listen:

"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the MINISTRY OF RECONCILIATION; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, BE YE RECONCILED TO GOD."—II Cor. 5:18-20.

Did you ever realize what a tremendous task evolves itself upon you as a child of God—a task that God has given to us? While I refer to it as the work of reconciliation, really God also speaks of it as the word of reconciliation. He does not call it the work of reconciliation, but the word of reconciliation. You and I have the Word, and God hath given to us the Word that we might use it whereby that men might be reconciled to God.

There is not a hint in the Bible that men will ever be reconciled to God by a mourner's bench. There is not a hint that men will be reconciled to God by a baptism. There is not a hint that men will be reconciled by joining a church, or by taking the Lord's Supper, or by turning over a new leaf, or by keeping the Ten Commandments. There is not a word in the Bible that a man will be reconciled to God if he does the best he can in the light of the Golden Rule. I tell you, beloved, we have here in the Bible, the Word of reconciliation; for men are reconciled to God through Jesus Christ by the Word which tells of the Lord Jesus Christ.

Beloved layman, if you have a pastor that preaches the Word of God, when you go home tonight, get down on your knees, and thank God for your pastor who preaches the Word whereby that men come to know Jesus, and thus are reconciled to God.

Preacher friend, when you stand in the pulpit, may you ever remember that your task is not to entertain and amuse, but that your task is far more serious than anything which pertains to this world—it is the giving of the word of reconciliation.

### VI

### YOU AND I SHOULD BE RECONCILED TO ONE ANOTHER.

Beloved, if God has done all this for you, shouldn't you be reconciled to your brother? Since you were afar off, and alienated, and separated from God, and God sent Jesus Christ into this world that the death of His Son at Calvary might reconcile you back to Him, and since He has reconciled both Jew and Gentile in this manner for the past 6,000 years, and since He has set a time in which He is going to finish His task of reconciliation, and since He has given to us the word of reconciliation, in view of all this that God has done for us, I ask, oughtn't we seek to be reconciled to one another?

We read:

"Leave there thy gift before the altar, and go thy way; first be RECONCILED TO THY BROTHER,

and then come and offer thy gift."—Mt. 5:24.

Here is a text that says that there is something more important than bringing your tithe to the Lord. I think everybody here, who knows me at all, knows that I stress the matter of tithing. I just don't believe there will be a single individual in the Bride of Christ who fails to honor God with his giving. I stress tithing; I believe in it strongly. However, there is something that is more important than tithing.

Suppose tomorrow you start to make your offering and it dawns upon you that you are out of fellowship with one of your brethren. You are to leave your gift before the altar and go your way; be reconciled to your brother, and then come and offer your gift.

Isn't it strange how it is so much easier to bring your tithe than it is to be reconciled to your brethren? Isn't it strange how easy it is for us to come to the place where we don't have fellowship with each other, and it is so much easier to bring the tithe, than to be in fellowship? Beloved, it is so much easier to do anything else than it is to be reconciled unto each other.

Listen again:

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."—Mt. 18:15-17.

Why did the Lord Jesus Christ give this rule to His church? Why was it that so early in the ministry of the church our Lord laid down this rule of reconciliation for church members? I'll tell you why. Our Lord knows humanity. Our Lord knows human nature. Our Lord knows human frailty. Our Lord knew how easy it was going to be for us to get to the position where we needed to be reconciled one to another. I tell you, beloved, after all He has done for me, I ought to seek to be reconciled to any, and every individual, humanly possible, that is if he is no longer walking in fellowship with me.

When the Apostle Paul wrote to the church at Philippi, he said:

"I beseech Euodias, and beseech Syntyche, that they be of the SAME MIND in the Lord. And I intreat thee also, true yokefellow, HELP THOSE WOMEN which laboured with me in the gospel, with Clement also, and with other my fellow labourers, whose names are in the book of life."—Phil 4:2, 3.

What is Paul saying? Simply this: Euodias and Syntyche, two of the lady members of the church at Philippi had had a falling out, and Paul said in substance, I not only beseech them, but I also beseech thee, true yokefellow, to help those women—help them to get back together. Help them to be reconciled. Help them to have fellowship one with another.

I just don't believe that God will bless an individual, a layman, a pastor, nor a church member who spurns, and will not have, and does not seek reconciliation. I remember some years

ago that a man became grievously offended at me about a very small thing that happened in my life. I think that my disposition and my peculiarities and eccentricities are just a little bit more than the average person has, and I think I have the ability to make more people mad, and to offend more people than any other creature in the whole wide world. I plead guilty to the fact of my own temperament and my own lack of ability to live infallibly. This individual however, became offended, I think, without a cause. I judge that he thought he had a cause. I went to him to seek to be reconciled, for I don't want to be out of fellowship with anybody. I offered him my hand, and I can see him now as he struck my hand away from him. As to the outcome, he has been pushing daisies through the ground for a long time. The church of which he was a member, that he succeeded in influencing to follow him, has grovelled in the dust spiritually from that time on. I'll tell you, beloved, in my personal opinion, that church will never prosper nor progress until there is a reconciliation.

Several years ago, we sent a missionary to Brazil. God in Heaven knows that if ever a man were treated royally, that man was. All of a sudden he said that he wanted to come home. We sent him the necessary money which would have paid for his boat passage, but he wrote back and said to send \$300 more, that it was necessary to come by plane. I didn't want to ask the church to raise more, so I borrowed the \$300 at the bank. I drove to Miami, Florida, at my own expense, picked him and his family up, and brought them back home where they stayed for two weeks' time. Then he said that he was going to visit his wife's people and that he would be back in a few days, and he would see me, and we would make plans about his work as he was going to continue as a missionary under our church. About a week or ten days passed by when my girls said that they had seen him in town. I said, "You must be mistaken. You know if he is in town, he would be here at our house." They insisted he was in town. When Sunday came, I learned that he was in town, with a group of people who had been disfellowshipped from our church.

Yes, Jesus had His Judas, the United States had its Benedict Arnold, Julius Caesar had his Brutus, and I had this ex-missionary. I went to him for reconciliation. The Bible says that if your brother has ought against you, go to him. Seemingly, he had aught against me, because he had started his work with an opposite group. I went to him for a reconciliation and offered him my hand. He refused to shake hands. He spurned any idea of reconciliation.

What can be done? The Word of God says, "Let him be unto thee as an heathen man and a publican." What can be done then by way of a reconciliation? Wait until the judgment bar of God. Then God will settle the matter. You know, beloved, there's going to be more problems ironed out at the judgment bar of God than there will be ironed out here in this life. Some of them are too big for us. I insist, if it is humanly possible, if you are out of fellowship with anyone, be reconciled, for it is the most important part of your walk of life, yet if this is impossible, commit it to God for settlement at the judgment.

May I take a moment's time to say that the past week we had a season of upset fellowship in our church. It was the first time in nine years since our church started that we have had the slightest breach of fellowship. However God worked it out. God solved the problem. When a pastor and church is willing to commit their way to the Lord, God will reconcile us to one another, just the same as God reconciles us to Himself through His Son.

### Conclusion

Might it please God that you may go out of these church doors

rejoicing because you have reconciled to God. May you go out of this place praying God will give you grace when you can speak a word of reconciliation to some lost sinner. God enable you to be reconciled to anyone else with whom you have not been in fellowship. Oh, may it please God that you add His blessing on you.

### Wine — Not Juice

(Continued from page one)

year. Grape juice could not be used at that time because there was no grape juice in season of the year. The only way there was grape juice was to fall when the grapes were picked and crushed. The grapes fermented and became wine—that is the way it was kept. Pasteur (1822-1835) a French chemist, discovered the method of Pasteurization—"a process devised by Pasteur for preventing or checking fermentation of fluids, such as wine, milk." So churches could not have grape juice for the Lord's Supper (except in the fall when the grapes were crushed) if they wanted to, until the last time after the time of Pasteur.

The eleventh chapter of Corinthians makes it clear that the church at Corinth used wine (I Cor. 11:21) because some got drunk. Furthermore, grape juice does not picture the pure sinless blood of Christ. Cause grape juice has leaven in it and leaven is a type of sin. But when the grape juice ferments, then the impurities fermented out and the pictures the pure sinless blood of Christ.

Some few years ago a church began to build an auditorium over the basement and when the old pulpit was torn out the pastor found an old bottle partly filled with juice that had been used for the Lord's Supper in time past. This bottle was a lump of glass about the size of an egg. The picture the sinless blood of Christ? Of course not. It came down to this: It is all a matter of whether or not one is willing to take the Word of God as a sentiment.—Reprint from

### Baptism

(Continued from page one)

the age." Individuals should be baptized in the Bible age—but the church He started continued and will continue through this age.

Human founded institutions do not have authority to administer the ordinances, and authorities tremendously important to emphasize this with some illustrations:

1. Suppose some one would arrest you, but stated that he had no authority for such, would you willingly submit?
2. Suppose you tried to go into another country without a passport that some one had forfeited—would it do?
3. What is the difference between counterfeit money and genuine money? The difference is that genuine money is issued by the authority of government—the other is not. Authority is everything in a case.

Therefore authority is important. No less important is the matter of the administration of the ordinances. Only the New Testament church has the right to baptize. A minister who does not have authority to administer baptism "on his own."

### Wouldn't Want

(Continued from page one)

horror. "That would never do," they said.

The man who had made the suggestion smiled. "That's all you couldn't get him anywhere talking about the Apostle Paul and he has been dead for